husband). Father's sister's husband is termed *imaongo* and mother's brother's wife *yenolulu*. 601

The terms for husband and wife are *ina* and *yeno*, respectively. The term for father-in-law is *imonjuko*, and the term for mother-in-law, *imongé*. Ego, male speaking, calls his brothers' wives *enomié* and his sisters' husbands *oneá*. These terms are extended to the spouses of parallel and cross cousins. A woman calls her brothers' wives *onungená* and her sisters' husbands *enomié*. The terms for son-in-law and daughter-in-law are *sinená* and *siná*, respectively.

The terminology for consanguineal relatives appears to indicate a kinship system basically similar to the Cheyenne and Arapaho subtype. Father's brother is classed with father and mother's sister with mother, while separate terms are used for mother's brother and father's sister. Grandparents and their spouses are distinguished by sex only. In ego's generation the terms for brother and sister are extended to parallel and cross cousins. The children of brothers are "sons" and "daughters," male speaking, or nephews and nieces, female speaking. The children of sisters are the reverse. All children of sons, daughters, nephews, and nieces are called grandchildren.

In the past, an individual was prohibited from marrying parallel and cross cousins or anyone whom he or she called sister or brother. An individual was expected to marry within his or her moiety and class. Marriage was generally monogamous, but there was no objection to polygamy. There was no strict rule of residence, the young couple remaining with the parents who had greater rank and wealth. There was no mother-in-law or father-in-law avoidance. 582 595 591 606

The above is a general description of the social organization of the Terena while they were in the Chaco. How much was due to Mbayá influence and how much belonged to the pre-Mbayá period is difficult to ascertain in detail. Comparisons with the Caduveo appear to indicate that the kinship terminology, the marriage rules, and probably the moieties are of Arawak origin, while the class and military organization was taken over from the Mbayá along with the horse. The custom of infanticide which the Terena claim to have practiced in the Chaco might also be of Mbayá origin. 105 177 [847]

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around the body of the sister-in-law and then the old man found it messed up. At that, Viily ordered a tarimba (a plat form above the grave) made so he could wait for the armadillo." The story continues, telling how Viily watched the body of his sister-in-law, talked with her spirit (koipihapati), consulted an old Koixomuneti (witchdoctor) to get magical powers and, finally, lost those powers by having sexual relations with a woman (the myth does not indicate the relatioshinp of this woman to the old man). Leaving aside the analysis of the myth, which is not our purpose here, it is enough to point out the place of the sister-in-law in the Terena moral world, as an objetc of sexual and matrimonial interest.

Concerning this last aspect it is interesting to note the explanations offerred by the Terena when asked why he had married his dead wife's sister. He said that after the death of his wife, his father-in-law had sought him out and asked him to marry his other daughter, on the grounds that he liked his son-in-law very much, was already acquainted with him, and his daughter needed a "good man". It appears that here, as in other cases observed, there was the indirect influence of the mother-in-law, who acted through her husband (the father-in-law), and in other instances through an older son.

On the other hand Terena social structure does not permit *fraternal polyandry*. The permitted *levirate*, i. e., the marriage of a widow with the brother of her former husband, still exists, with two cases found in Cachoerinha alone. *Polygynous union* of one man with several unrelated women seems to have been permitted within the tradicional social organization. Twenty years ago it was still tolerated, as in the case of a man with a great deal of prestige, or who was a Naati (as was true of the next-to-the-last "Captain", and last real Naati chief of Cachoeirinha). Today it is proscribed. In this respect, "Captain" Timothy, the non-hereditary successor of this last Naati chief, comments that the cause of the "Captain" abdicating his position was his fondness of drink and the fact that he had many wives...[13] The common practice, nevertheless, had been monogamy, accompanied by matri-local, and today bilocal or neo-local, residence.

[13] Under normal circumstances, i. e., in accord with Terena social structure, "Captain" Timothy could not be a "Chief of the People", since he was not a Naati, but a Waheré-Txané. The title of "Captain", while it was designed to substitute that of "Chief of the People", has not actually done so, as evidenced by the much smaller amount of prestige that it enjoys, which in turn is a result of the "artificial" mechanisms by the Indian Protective Service, without taking into account the culturally sanctioned mechanisms for selection.